

THE

לפנ

# SHEKEL



*Published by the*  
**AMERICAN ISRAEL**  
**NUMISMATIC ASSOCIATION, INC.**



Volume XXII, No. 6

November-December 1989



Mendele Mocher Seforim

# OUR ORGANIZATION



AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336

MOE WEINSCHTEL, *President*  
EDWARD JANIS, *Vice-President*  
JULIUS TUROFF, *Secretary*  
SYLVIA HAFFNER MAGNUS, *Treasurer*

## THE BOARD OF DIRECTORS

Edward Janis  
Sylvia H. Magnus

William Rosenblum  
Donna Sims  
Nathan Sobel  
J.J. Van Grover  
Stanley Yulish, *Chairman of the Board*  
Michael Druck, *Membership Chairman*

Mel Wacks  
Moe Weinschel

---

## STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

**THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership: Annual \$15; Life \$200; Junior \$5; Foreign \$20. Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Florida 33063.**



|                                                                                         |    |
|-----------------------------------------------------------------------------------------|----|
| President's Message.....                                                                | 2  |
| The Mendele Mocher Seforim Medal<br>of Samuel Kretschmer<br>by Peter S. Horvitz.....    | 3  |
| My Faith in Israel's Future<br>by Harry S. Truman.....                                  | 6  |
| Napoleon, Champion of Jewish Rights<br>by Paul Tentler.....                             | 8  |
| The Aleph Beth Page<br>by Edward Janis.....                                             | 10 |
| The Palestine Currency Board<br>by Jack H. Fisher.....                                  | 11 |
| The Lamps of Hanukka<br>by Edward Schuman.....                                          | 14 |
| Israel New Issues<br>Hanukkiya from Persia.....                                         | 24 |
| Jaffa Commemorative Coin.....                                                           | 25 |
| Recent Jewish Medals of Yugoslavia<br>by Ranke Mandic.....                              | 26 |
| In Memory of Polish Jewery Medal.....                                                   | 27 |
| Israel Unearths Ancient Galilee City<br>by Linda Berkowitz.....                         | 30 |
| Benny Goodman Medal Issued by Jewish<br>American Hall of Fame<br>by Mel Wacks.....      | 32 |
| Australasian Jewish Tokens<br>by Edward Schuman.....                                    | 34 |
| J. Levin Trade Token<br>by Jay M. Galst, M.D.....                                       | 38 |
| Palestine Travelling Credentials<br>by Franz Frankl.....                                | 39 |
| Eliat<br>by Simon Griver.....                                                           | 42 |
| Official A.I.N.A. Overstrike Medals<br>A continueing Series<br>by Sylvia H. Magnus..... | 45 |

**PHOTOGRAPHY BY  
HENRY KRAMARZ**



## THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

I was happy to personally greet many of you in New York at our Tenth Annual Fall Convention.

We are working on the 18th Annual Spring Meeting, at which we hope to greet you again. This will be a middle of the week convention running from Wednesday May 2 to Friday May 4, 1990 and will include two late night closings to accommodate our visiting public.

I was concerned when I learned that the hotel had sold the first Saturday in May and that we could not have a weekend convention as planned. However, the response to a "Weekday Plus Night" function was positive. Many remarked that perhaps this was an "idea whose time had come". They were excited and pleased with the opportunity to participate, especially since the auctions and the other events would continue. By special arrangement with the hotel, the young numismatists will meet on Saturday May 5, 1990.

We can be very proud that our "Author" and AINA Treasurer, Sylvia H. Magnus, received the "Best Foreign Book" award at the Pittsburgh A.N.A./NLG meeting for her work on our publication, "Israel's Money and Medals". Copies are still available. Order one and see why she won the award.

I am pleased to report that over 30 members renewed in response to my recent letter. Your efforts in bringing in new members are needed to maintain our growth and strength as one of the most vibrant numismatic organizations in the world. A membership brochure and application is enclosed. Please sign up a new member.

Wherever I go the excellency of "The Shekel" is praised. This is all due to our editor, Ed Schuman, who has devoted so much time and effort in making it such a fine publication. Ed, keep up the great work!

By this time you should have received our mailing on the Chanukah coins and other new items. Your response is vital and will be the key to continuing our "New Issues Service" to our members.

Happy Holidays To All,

THIS ISSUE HAS 48 PAGES. THE 8 EXTRA PAGES ARE  
A HANUKKA GIFT COURTESY MOE WEINSCHTEL, EDWARD  
SCHUMAN AND DICK NETTINA -LITTLE RIVER PRESS,  
OUR PRINTERS



# The Mendele Mocher Seforim Medal of Schmuël Kretschmer

*by Peter S. Horvitz*

Who was Mendele Mocher Seforim, Mendele the Bookseller? Was he an author? His name appears on the title pages of books. Was he a character in books? He certainly appears as a character in a number of books signed by that name. But what he was, according to Sholem Alecheim, was "Der Zeiede," the grandfather of all Yiddish and Modern Hebrew literature. Mendele was a giant who brought these literatures out of the depths of the Middle Ages to heights that have made them among the glories of modern civilization. Mendele's achievement can not be judged on the basis of his own magnificent, witty, heart-rending, and veracious novels and tales alone, but also on the basis of all of those that have come after him, along the path that he had blazed.

But still there is the question, who is Mendele the Bookseller? He is a character that appears in a number of Mendele's works, a wandering bookseller with a cart and horse whose life intersects the lives of other characters. Like Chaucer before him, Mendele used himself, greatly altered for comic effect, as a major figure in his works.

But what of Mendele the author, the real person?

Mendele Mocher Seforim was born Sholem Jacob Abramovitch in 1835 in the small town of Kapuli. Kapuli today is part of the Belorussian People's Republic, but in 1835, and from long before that time, it was

part of Lithuania. When young Sholem Abramovitch was thirteen, his father, a rabbi, died. To ease the financial burden on his mother, Sholem left home to study in various yeshivoth throughout Lithuania. After completing his studies, he broadened his field of travel to take in all of Eastern Europe. Wherever he went he visited the Jewish communities.

In 1856, Abramovitch published his first work, an essay in Hebrew "On Education." Then followed a flood of books and articles on all topics, from politics to natural science, all in Hebrew. The name of Sholem Abramovitch became famous. His work greatly expanded and enriched the reach of Modern Hebrew.

But when he came to write his first novel, Abramovitch felt he was not reaching enough people. He had to turn to the language of the people, Yiddish. But Abramovitch did not wish his established reputation as a Hebraist to be endangered by being associated with Yiddish, a language considered at that time by many to be a "base" language. So, in 1864, appeared in the pages of a Yiddish magazine, a short novel by an unknown author, Mendele Mocher Seforim or Mendele the Bookseller.

The textual history of most of Mendele's novels is complex. He would first publish a short version in Yiddish, then an expanded version in Yiddish, then he would translate it into Hebrew, but revising as he

translated. Eventually there would be two definitive texts, one in Yiddish and one in Hebrew.

As Mendele's fame and popularity grew throughout the Jewish world, the income of Sholem Abramovitch did not significantly increase. He had a large family, so it was fortunate that he found a patron in Baron Horace Ginsburg, who paid him a monthly stipend until 1881, when Abramovitch was engaged as the principal of a Jewish school in Odessa, a position he held to the end of his life.

In 1910, Mendele's 75th birthday was celebrated throughout the Jewish world.

Mendele died in Odessa in 1917.

Since 1965, the Hebrew University in Jerusalem has been engaged in publishing an academic edition of Mendele's works. This edition has been particularly thorough in dealing with the relationship between different versions of the texts.

Four of Mendele's novels are available in English translation. [These books can be found in various libraries listed under "Mendele," "Seforim," or "Abramovitch."] The Parasite (original title literally The Little Man) was first published in 1864. It was translated by Gerald Stillman and published by Thomas Yoseloff in New York in 1956.

Stillman also published a translation of Fishke the Lame, first published in a short version in 1869, but not reaching its final Yiddish form until 1888. This tale of a beggar is often considered Mendele's masterpiece. This version was also published by Yoseloff, in 1960.

The Nag, first published in 1873, was translated by Moshe Spiegel. This version was published in New

York in 1955 by The Beechhurst Press, an earlier name of Thomas Yoseloff.

The Travels and Adventures of Benjamin the Third, which had been first published in 1885, was translated also by Moshe Spiegel. This version was published in New York in 1949 by Schocken Books. This is the only one of these translations still in print. This story is a kind of Jewish Don Quixote, with the title character believing he is following in the footsteps of the 13th century Spanish traveler, Benjamin of Tudela, and Joseph Israel Benjamin, a traveler of the mid-19th century.

Translations of two autobiographical sketches by Mendele, practically the same, but with enough variations to make reading both worth while, have appeared. These can be found in Memoirs of My People, ed. Leo W. Schwarz, published by the Jewish Publication Society in Philadelphia in 1945 (pp. 208-220) and in The Golden Tradition, ed. Lucy S. Dawidowicz, published in Boston by Beacon Press in 1967 (pp. 273-280.) Other short works by Mendele appear in practically every anthology of Yiddish literature in translation.

There is at least one medal that honors Mendele. The medal is struck in bronze of a copper color with a varnished-like finish. It is uniface. The medal measures 45 millimeters. The obverse shows a facing bust of Mendele, with spectacles and a suit. To his left appears his familiar pen name "Mendele Mocher Seforim" in Hebrew. To his right are his dates "1836-1917." Note that the date of Mendele's birth is controversial, with sources varying between 1835,



1836, and 1837. Encyclopaedia Judaica (Jerusalem, 1972) gives 1835. Under the bust is the Hebrew signature of the medalist Schmuel Kretschmer. The medal was struck in Jerusalem at the Kretschmer Mint.

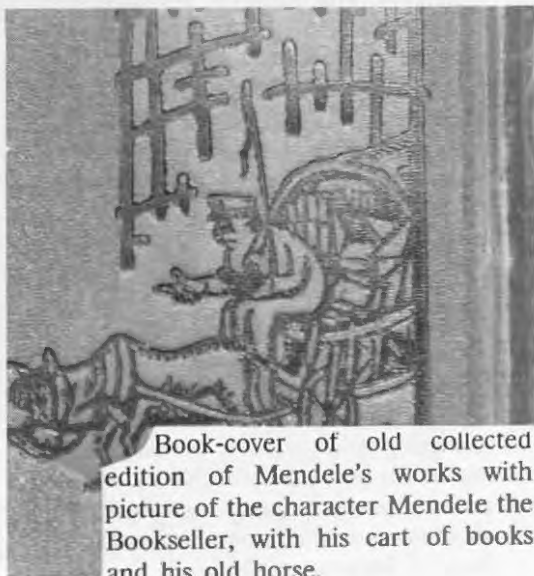
Very little published information is available concerning Schmuel Kretschmer, a very important figure in the history of Israel's numismatics. I would like to express my sincerest thanks to Manfred Anson, who provided me with the following information, which he gleaned from correspondence and a personal interview, at the Kretschmer Mint, with Kretschmer's surviving son.

Schmuel Kretschmer was born in 1894 in Vienna. Kretschmer first came to Eretz Israel in 1911, but he returned to Vienna in 1913. During the 1920's, Kretschmer returned to Jerusalem to study with Boris Schatz at the Bezalel School of Art. Sometime later he established in Jerusalem his own mint. There he produced many medals and pins honoring famous Jews. The most famous of these works were his medals and plaques honoring Herzl. Another important medal he produced is a medal showing the Herzlia Gymnasia on Herzl Street in Tel Aviv, now torn down. Before his death, Kretschmer also produced a medallic self-portrait. According to Kretschmer's son, no records were ever kept, so it would be impossible to say the size of the issue of any particular medal. The Kretschmer mint was also responsible for striking or preparing the dies for many of Israel's medals and commemorative coins. Schmuel Kretschmer, himself, however, never designed an official government

issue. Kretschmer had twin sons, only one of whom survive, Elijah, who currently directs the Kretschmer mint. Schmuel Kretschmer died in 1972. Since that time, his mint has turned most of its attention to stamping army badges, pins and medals for organizations, and badges of a commercial nature, rather than producing art medals.



Uniface portrait medal of Mendele Mocher Seforim, showing the real likeness of the author.



Book-cover of old collected edition of Mendele's works with picture of the character Mendele the Bookseller, with his cart of books and his old horse.

# MY FAITH IN ISRAEL'S FUTURE

ADDRESS AT ZIONIST ORGANIZATION OF  
AMERICA CONVENTION SEPTEMBER 1959

It has never seemed to me that I deserve any special credit, as an individual, for what I did about Israel when I was President of the United States.

In recognizing the new State of Israel, and in giving careful consideration to its needs and its problems after 1948, I believe I was only expressing the sentiments of the people of the United States, regardless of political party or religious belief. And I also believe I was acting as the President of the United States ought to act—that is, in the interest of the United States.

There was something deeply moving and deeply stirring to every American in the creation of the new State of Israel in the ancient land of Palestine.

Here was a country founded on the love of human freedom, just as our own country was based on the ideal of freedom.

Here was a country designed to be a haven for the oppressed and persecuted of the earth, just as our own country had been.

Here in the land of Moses and the prophets was a rebirth of a nation dedicated, as of old, to the moral law and to belief in God.

I had faith in Israel before it was established. I have faith in it now.

I believe it has a glorious future before it—not just as another sovereign nation, but as an embodiment of great ideals of our civilization.

One of the great men of Israel, and one of the great men of modern times, was the late President Chaim Weizmann. I knew him and admired him. He was a founder not only of Israel, but also of the Hebrew University.

Israel did not begin on May 14, 1948. Israel had many beginnings. One of them came on the day in 1918 when Dr. Weizmann laid the cornerstone of the Hebrew University. The university preceded the state. And that is as it should have been, for the state must be more than a political or military fact. The state must be founded on knowledge and on enlightenment. It must try to achieve the good life for its citizens—and that can be done only if its citizens are educated and enlightened.

I think I know the precious worth of a good education and university training better than most men. That is because I was never able to get a college education. I had to get such learning as I have through my own reading. And that makes one realize how important, how very valuable, university training is.

We have achieved our unity in this country, not by eliminating our differences in religion and tradition, not by hiding or suppressing our political and economic conflicts, but by holding to a concept which rises above them all, the concept of the brotherhood of man.

After the Point IV organization was set up, I asked the Executive Director of TVA, Gordon Clapp, to make a tour of the Near East, beginning with Turkey and going through Syria, Lebanon, Palestine, Arabia and Egypt. He made a survey of the Mesopotamian Valley and informed me that the Tigris and Euphrates rivers, properly harnessed and used for irrigating that wonderful plain, would support between twenty and twenty-five million people, just as it had done in the times of Babylon and Nineveh.



I asked him to investigate the desert areas between the Jordan River and the Persian Gulf, which had been great caravan routes during Roman times. There were discovered in this area old Roman concrete basins built to hold and conserve rainwater from the rainy season. But now they are filled with sand. I visualized these being cleaned and used again for pastoral projects.

I also asked Mr. Clapp to investigate the feasibility of a syphon from the Mediterranean Sea to the Dead Sea Valley. The Dead Sea is twelve hundred and sixty odd feet below the level of the Mediterranean, and I visualized a source of power there that would make an industrial area out of the whole of Israel and the immediately adjoining region to the south, which contains immense stores of metal ores.

He reported to me that this was perfectly feasible. With the aid of Point IV, Turkey has become a surplus wheat-growing country, and the establishment of an agricultural haven in the Tigris and Euphrates Valleys, with proper control and development of the Nile, and of the immense oil resources of Iran and Arabia, would make this area an agricultural and industrial dreamland.

Sometime this will be done, and there will be peace in this great area. It will be a source of satisfaction to the Greeks, Turks, Arabs and Jews, as well as to the Egyptians.

We must cherish and help those nations and cultures which support the dignity of the human individual. Only if we do this can we roll back the tide of communist aggression. A society based on respect for the individual is the only answer to race prejudice. It is the only answer to religious prejudice. It is the only answer to tyranny and oppression.

Today we must work toward the ideal of peace and progress in the Near East. That must be the goal of the United Nations and of the United States of America, for the well-being of all nations of that area and the safety and prosperity of the whole west depend upon us.

—H.S.T.



PORTRAIT MEDAL BY PAUL VINCE  
RENOWN JEWISH MEDALLIST

# **NAPOLEON CHAMPION OF JEWISH RIGHTS**

**BY  
PAUL TENTLER**

No other sovereign in history was as concerned with the welfare of the Jews and did as much for them as Napoleon Bonaparte. He had a remarkable knowledge of the Holy Scriptures and of Jewish history. When, in leisure moments, he would reach for the Bible, he would choose the Old Testament, which occupied the place of honor among the books he took with him on his campaign in Egypt.

It was at Gaza that Napoleon promised to return the Holy Land to the Jews and enable Jerusalem to recover its ancient brilliance under Jewish rule. Napoleon's plan to return the Promised Land to the dispersed Children of Israel was foiled by the naval battle of Aboukir (1799), where the French fleet was defeated by Nelson and the French armies decimated by pestilence.

The frustrated Egyptian undertaking may have been one of the failures he was thinking about when he said to his companions in exile: "The day will come when the greatest scientists and statesmen will regret that all my enterprises failed to have the desired success."

Several generations have indirectly been affected by his Egyptian failure. How different would matters have been if he had been victorious? Had a Jewish state emerged at that time under powerful French protection, millions of Jews would have been saved from the persecution of the past decades.

It is hard to imagine that this man could have had the leisure and the desire to think of Jewish matters. Napoleon, who vanquished kings and created new kingdoms at will, whose triumphant march through Europe and across the Alps was one uninterrupted glorious adventure, who signed the Concordat and made constitutions and the Napoleonic Code, and who settled some of the most ticklish international problems, found time to direct his genius to the plight of an ill-treated minority existing on the margin of Christian society.

When the constitution for the kingdom of Westphalia, where Napoleon's inefficient and flighty brother Jerome was to rule as king, was being prepared by the statesmen Von Müller and Dohm, the Jews were guaranteed full rights as citizens. The "Jew taxes" were abolished. It was forbidden under penalty to call a Jewish citizen names that insulted his religion.

King Jerome Bonaparte, notorious for his thoughtlessness, took the credit for the work of his brother, the Emperor. The gratitude of the Jewish community was deep, as was expressed in a prayer recited at the synagogue on King Jerome's birthday. It said: "One favor has been granted to us by God. We have a wise and honest monarch reigning over us, who does not allow discrimination between Jews and other citizens of the country. He has put an end to insult and contempt."



Emancipation of Jews of Westphalia

Recently, statements by high Jewish leaders have been made regarding the creation of a Supreme Jewish Council that would eventually become a sort of Sanhedrin. This enormous project is by no means novel, for in 1806 Napoleon conceived a plan to bring back to life this supreme authority, which had disappeared with the destruction of the Temple.

History shows that wherever the Emperor's power reached, laws were promulgated granting equal rights to the Jews. Nevertheless, a new movement of anti-Semitism broke out during his reign. The peasants of Alsace voiced their protest against their Jewish creditors. Napoleon insisted that the municipality arbitrate the controversy and presided over it personally. He later decided it would be more convenient if the Jews handled their own affairs in the future. With this in mind, he ordered elections held among the Jews of the various countries over which he ruled for delegates to a convention to be held in Paris.

Representatives came from Germany, France, and Italy. The assembly was presided over by Rabbi David Sinzheim. Twelve questions were discussed, among which the following were the most important: Do Jews recognize France as their homeland? Should marriage between Jews and non-Jews be permitted? Should Jews practice usury against Gentiles?

The answers to those questions were submitted to the Emperor. After a time Napoleon's reply came: The Jews were to be granted every right of citizenship. His decision brought new life and inspiration to the hungry hearts of a long-suffering minority in the ghettos.

Napoleon had a surprise in store for the assembly. He ordered the revival of the Sanhedrin, creating a replica of the ruling Jewish body of antiquity, with seventy-one members. The Jewish parliament would interpret the general laws and reconcile them to the Jewish law, eliminating those that were not convenient, in conflict, or doubtful. The high spirit and general happiness of the Jewish community found expression in the appeal for elections of candidates to the Sanhedrin:

*Our fathers' fervent desire for centuries, which we never dared to hope for, will materialize before the surprised eyes of the world. The twentieth of October is the date set for the opening of the great Sanhedrin in one of the largest Christian cities and under the protection of our glorious and just Prince Napoleon.*



**Grand Sanhedrin of Napoleon Medal, 1806;**

The reconvening of the Sanhedrin took place, and the adopted resolutions were submitted to Napoleon. The Emperor's lucky star was about to decline, however, for the war with Prussia and Russia had broken out. With it the Sanhedrin sank into oblivion. Then came the battles of Leipzig and Waterloo, and Napoleon's defeat. The Emperor was taken prisoner and carried to exile on the island of St. Helena.



# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis

Q. What is the rarest coin of modern Israel? Harry M., Philadelphia, Pa.

A. I believe you are talking about coins struck for circulation. In numismatic circles, when discussing rarity we do not consider patterns, experimental pieces, off-metal trials in our evaluation of rarity. For example, back in 1948, the Finance Ministry decided to experiment with the production of the 25 Mils Aluminum piece in a cutlery factory in Tel-Aviv. These pieces were never meant for circulation. However, with the striking of similar coins in 1949 which were dated "Tashat" — 5709-1948/49 as against the previous issue dated "Tashat" — 5708-1947/8, we find justification in placing the 1948 issue in our evaluation of rare issues. The Government found an extreme shortage of small change in circulation and decided to put the remnants of the 1948 25 mil pieces into circulation as a "temporary measure". This is prior to the production of the 50 and 100 prutot (yes prutot; the Government used the singular rather than the correct plural) pieces in Great Britain.

We cannot consider the one Agora coin with eight grains instead of the regular ten grains in our evaluation. This was a pattern piece. An employee of the State Bank saw eight of these low valued pieces in a box and "erroneously" placed them into circulation. I would have used another word. When news leaked out to the collectors who started searching their pocket change, three pieces were found. Since then, another has surfaced.

In my opinion, the rarest piece is the strictly uncirculated MS 65 100 Pruta reduced size Utrecht die dated 5714 (1954). The total mintage of the Berne die(s) was 700,000. The single die produced by the Utrecht mint produced an estimate of 20,000. Shortly after their release, it was discovered that these reduced size 100 Pruta pieces of 25.6 mm. were too similar to the 50 Pruta pieces having a diameter of 23.5 mm. As a result, shortly after, the 100 Pruta piece was withdrawn from circulation. In 1960, six years later, a collector noted that the Utrecht die pieces had narrow zeros, smaller berries and a smaller wreath!! This is years after the withdrawal and melt down. I have never seen a strictly uncirculated small 100 Pruta Utrecht piece. Mine is about uncirculated but not strictly uncirculated, brilliant and MS 65+.



**CHRONOLOGY OF**  
**The Palestine Currency Board**  
**THE PERIOD JUST PRIOR**  
**TO WORLD WAR I I**  
**BY JACK H. FISHER, N.L.G.**

All rights reserved by the author

There was no period of stability in Palestine for the Palestine Currency Board from the date of the inception of the Board and the issuance of the first Palestine currency. The Board was required to meet each new situation with intelligent decisions and decisive actions to solve each crisis and emergency to maintain public confidence in the currency and the Board.

The total amount of notes and coins in circulation on March 31, 1938 was 617,000 Palestine Pounds less than the amount in circulation on March 31, 1937. The decline in the currency in circulation commenced after the termination of the Arab strike in October 1936 and the amount of currency in circulation from that time to 1938 continued in a downward trend except for minor upward fluctuations. The period from March 1937 up to March 1938 was one of anxiety regarding the political future of the country, serious slow down of immigration and a general continuation of the economic reversals commenced in 1936 and 1937.

The optimistic side of the Palestine economy for the period ending March 1938 was that the value of exports and imports were much greater than the year before. Citrus was sold at sufficiently high profits to make good losses the growers suffered in the prior year, but this was a temporary market condition due to lower shipments of citrus from Spain to the world market in this period. The citrus industry in Palestine still had the problem of increased production of exportable fruit and the necessity of locating profitable markets for this fruit. All other crops had higher yields in this period and the olive crop was the largest in years.

The Palestine Currency Board from March 1937 to and including March 1938 withdrew quantities of notes as unfit for continued circulation consisting of 247,000 500 mils notes, 427,000 one pound notes, 51,000 five pound notes, 9,000 ten pound notes, 370 fifty pound notes and 60 one hundred pound notes being a total of Palestine Pounds 920,000.

External events and conditions had more influence on the currency in Palestine for the period ending March 1939 than internal events and conditions in Palestine. The currency in circulation in March 1939 was Palestine Pounds 6,574,134, which was a dramatic increase from the Palestine Pounds 5,009,134 in circulation in March 1938.

The Palestine public in the fall of 1938 had a general feeling of anxiety and apprehension due to the crisis developing in Europe. The public developed anxiety overtones in loss of some confidence in banks and co-operative societies to the extent that withdrawals of deposits to convert into currency for hoarding purposes reached substantial proportions. The Palestine Currency Board had to provide 1,975,000 Palestine Pounds in the single month of September 1938 and of this total amount that the Board was required to issue on just one day, September 28, 1938, 1,090,000 Palestine Pounds to the banks to meet the withdrawal demands of depositors. Financial panic could have developed had not the Palestine Currency Board met this public demand with adequate supplies of currency on such short notice to the banks in Palestine.

The depositors who had withdrawn their deposits for hoarding purposes regained confidence in the banks after the Munich Agreement and commenced a steady stream of deposits of the hoarded currency back into the banks. The amounts of currency in circulation then was substantially reduced until the political climate in February and March of 1939 in Europe then took a bad turn. The public finan-

cial anxiety returned along with the frantic desire to hoard currency so that in February 1939, 195,000 more Palestine Pounds were in circulation from the January period and in March 1939 the currency in circulation jumped another 805,000 Palestine Pounds. These events were the results of withdrawals by depositors and generalized hoarding.

There were other general circumstances for the year up to March 31, 1939 worthy of consideration by the student of Palestine and its currency. Exports and imports were lower than in the prior year. There were 103,301 Palestine Pounds less in citrus fruit exports even though the number of cases of citrus shipped in the current year exceeded the prior year by almost 2,000,000 cases, which verified the greatly reduced price per case received by the growers. Immigration was less than prior years, but many of the immigrants who did arrive in this period were individuals of independent wealth. This new influx of wealthy immigrants gave little boost to the lagging economic life of Palestine, as this new capital was not used in any great amount for development due to apprehension over the uncertain political situation in Palestine and throughout the world.

The Palestine Currency Board inspection procedure up to March 1939 concluded that notes unfit for further circulation consisted of 190,010 500 mils notes, 298,022 one pound notes, 37,022 five pound notes, 6,000 ten pound notes, 148 fifty pound notes and 26 one hundred pound notes being a total amount of 648,137 Palestine Pounds. Notes in circulation did not have generally a long life due to climate and use. This required many notes to be withdrawn from circulation each year.

The review and analysis of the fiscal year ending March 31, 1940 of the Palestine Currency Board set forth that total currency in circulation was 1,967,501 Palestine Pounds greater than the amount of currency in circulation on March 31, 1939. External influences were still dominating the attitudes of the Palestine public, and as the situation in Europe developed in intensity the demand for Palestine currency increased until in September 1939 Palestine currency in circulation achieved a record of almost 11,000,000 Palestine Pounds. Then in October 1939 a trend developed in the opposite direction to the point that by February 1940 over 2,600,000 Palestine Pounds had been returned for redemption by the Palestine public.

Other factors affecting currency in circulation for the year up to March 31, 1940 consisted of substantial increase in imports to accumulate food and raw materials due to the war, reduction of exports of all kinds due to shipping problems, immigrants and tourists decreased over the prior year and there was a definite decline in construction and investments in Palestine industry. Many astute individuals in Palestine adopted a watch and wait attitude with a desire to have currency in their possession for freedom of movement and action rather than maintaining bank deposits or capital investments in land and other fixed assets.

The Palestine Currency Board determined up to March 31, 1940 that certain quantities of notes unfit for continued circulation consisted of 265,058 500 mils notes, 364,759 one pound notes, 38,790 five pound notes, 5,363 ten pounds notes, 105 fifty pound notes and 20 one hundred pound notes being a total of 752,118 Palestine Pounds withdrawn for destruction due to worn condition. The Director of Colonial Audit noted that the amount of the Palestine Currency Board Reserve Fund on March 31, 1940, was Palestine Pounds 8,698,479 —s. 11d., as compared with Palestine Pounds 6,659,413 19 s. 9d. on March 31, 1939. This afforded ample protection for the Palestine Pounds 8,541,635 in circulation as of March 31, 1939.

The Board resolved to pay 115,000 Palestine Pounds from the Board's income from operations and investments to the revenues of the Palestine Government for



government purposes for the fiscal year ending March 31, 1940. The amount exceeded any prior amount, except in 1935, contributed by the Board to the revenues of Palestine per the following table of amounts contributed by the Board in previous years.

| Year        | Palestine Pounds | Year        | Palestine Pounds |
|-------------|------------------|-------------|------------------|
| 1928 - 1929 | 35,000           | 1934 - 1935 | 80,000           |
| 1929 - 1930 | 50,000           | 1935 - 1936 | 100,000          |
| 1930 - 1931 | 90,000           | 1936 - 1937 | 100,000          |
| 1931 - 1932 | 110,000          | 1937 - 1938 | 115,000          |
| 1932 - 1933 | 115,000          | 1938 - 1939 | 10,000           |
| 1933 - 1934 | 100,000          | 1939 - 1940 | 20,000           |



Additional information desired is knowledge of any Palestine Currency Board notes destroyed by fire or casualty known either as a fact or by hearsay in an attempt to learn information as to the number of Palestine Pounds actually destroyed other than by the normal redemption by the Palestine Currency Board. Please transmit this information to Jack H. Fisher 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.

# The Lamps Of Hanukka

*by Edward Schuman*

The Hebrew word, Hanukka, means 'dedication' and the Hanukka Festival (the Feast of Lights) commemorates the re-dedication of the Temple by Judah Maccabee in the year 165 BCE after his victory over Antioches Epiphanes. Judah Maccabee and his men found the Temple desecrated and the oil for its lamps defiled by the Greeks. The legend has it that they discovered a small quantity of ritually pure oil in a little jar still closed with the seal of the High Priest, just enough to light the lamp for one single day. Miraculously, the oil lasted eight days, long enough to prepare a fresh supply of pure oil, and this enabled worship in the Holy Temple to continue without a break.

Ever since, the Festival of Lights is celebrated every year by lighting Hanukka candles for eight successive days in thanksgiving for the miracles and the feats of bravery of those times.

When the people in the Dispersion lived through centuries of oppression and persecution, for every Jewish home the candles were a reminder of the heroism of the few in their battle against the many. Their light reflected the longing to emerge from the darkness of Exile to the light of national redemption. Theodor Herzl relates in one of his essays that the Hanukka lights always kindled in him a powerful feeling of his belonging to the Jewish people.

Thus the candles symbolize victory in the way against the bondage of an alien rule, in the fight against surrender to an alien culture, a people's struggle for the freedom to lead its life according to the precepts of its faith and its ancient customs.

It is a bounden duty and an important one to "proclaim the miracle" and make it known, and that is why the Talmud laid it down that the Hanukka lamp should be put outside the entrance to the house or, in case the dwelling is high up, in the window so that it can be seen from the street. Later on, the rabbis permitted the lamp to be lit inside the house, if it endangered the Jews to show themselves openly, but the custom itself must on no account be given up. The fervor with which Hanukka was observed is to be seen from the medieval injunction, "Even he who draws his sustenance from charity should borrow, or sell his cloak, to purchase oil and lamp and kindle the lights."

Hanukka lamps at first were made in the shape of shallow, covered bowls with eight small spouts where wicks were inserted, and a neck or aperture in the middle of the cover through which to pour in the oil. It was only in the 13th century that Hanukka lamps made of metal began to appear, with a panel at the back, generally triangular in shape, which could be hung on the wall. Later still, Hanukka lamps were made that stood on a pedestal base, like the candelabrum in the Temple.

The first four issues of Hanukka coins were commemorative coins of one lira denomination, issued with specific themes that were offered for sale for the festival of Hanukka. Since this article deals only with the lamps of Hanukka, details of these four coins have been omitted. The lamp series starts with the Hanukka issue of 1962.

The first one-lira commemorative coin was issued by the Bank of Israel to commemorate the Hanukka Festival. This coin depicts a Hanukka Lamp from the collection of the Bezalel National Museum in Jerusalem; an Italian bronze specimen of the 17th century. This type was common in the 15th century in North Africa and Sicily, and in the 18th century found its way as far as Poland, which proves once more how strongly the Jewish communities throughout the Diaspora were linked together by cultures ties. The coin is known as the Italian Lamp — 1962.

Inside a triangular incuse with curved sides, a Hanukka lamp is viewed from the front. Underneath, the inscription in Hebrew, "Hanukiya from Italy, 17th century."



The North African Lamp — 1963 was the sixth and last one-lira commemorative coin issued by the Bank of Israel to commemorate the Hanukka Festival. This coin depicts a Hanukka Lamp from North Africa, a copper and bronze specimen of the 18th century from a collection of the Bezalel National Museum in Jerusalem. The elaborate style shows decorative elements of various architectural schools: Romanesque arches from Southern Europe and Sicily, domes and rooftops inspired by the Moslem culture and forms reminiscent of church windows. In this specimen, we see the interplay of cultures that dominated this region for many centuries. It is known as the North African Lamp — 1963.

In the center, upon an incuse panel, the main part of a North African Hanukka lamp, the sides appearing on the two lateral raised panels. Underneath, the inscription in Hebrew, "Hanukiya from North Africa, 18th century."



For some unknown reasons, this series of Hanukka coins was discontinued after the issuance of the North African Lamp issue. Granted, inflation had taken a tremendous toll on the issue prices of Israel coins, as well as on the economy. But these original lamp issues were all well received. No one faulted the designs. Collectors looked forward to the next Hanukka festival and another new issue of Hanukka coins. It is this writers opinion that the Bank of Israel erred in its decision to discontinue the series.

Thusly the collecting fraternity was delighted, after an absence of nine years when the announcement of a new Hanukka lamp would be issued for Hanukka 1972.



The first five-lirot commemorative coin was issued by the Bank of Israel to commemorate the Hanukka Festival, resuming the series that was discontinued in 1963. This coin depicts a contemporary Russian lamp of cast lead from the Feuchtwanger collection at the Israel Museum in Jerusalem. The traditional stylized lions supporting a lamp and bearing a plainly outlined crown, derive from religious motifs appearing on the 18th century Holy Arks in Poland and in the Ukraine. The Hebrew Letters, "nun, gimel, he and shin," framing the crown are the initials of the traditional motto of Hanukka, "A great Miracle occurred there." The lamp's style places it in the 18th century, but the geometrical designs say 20th century! It is known as the Russian Lamp — 1972.



A Russian Hanukkah lamp viewed from the front. Below, the Hebrew inscription in three lines, "Hanukkiya from Russia, 20th century."

The second five-lirot coin issued by the Bank of Israel to commemorate the Hanukka Festival, and the eighth in the series of Hanukka coins represents a Hanukkah lamp from the Iraqi Jewish community. It originates from the 18th century and is at the Israel Museum, Jerusalem. It has been chosen as being symbolic of the spiritual strength and belief of Jews, in Arab countries, in their return to Zion and in our days of their leaving "the rivers of Babylon", from dark to light, from oppression to prosperity and from bondage to redemption in the Land of Israel. It is known as the Babylonian Lamp — 1973.



A Babylonian Hanukkiya, seen from the front. Below, the Hebrew inscription in three lines, "Hanukkiya from Babylonia, 18th century."

The ninth coin in the series and the first ten-lirot coin issued by the Bank of Israel to commemorate the Hanukka Festival features a Damascus lamp (Syria) of the 18th century. The lamp of Menorah symbolizes a reminder that the remnant of the ancient and once splendid Jewish community in Syria awaits deliverance from the bondage of today. The back wall, of pierced and engraved brass, is in the form of an elaborate portal, crowned by an arch with a wavy outline. In the center stands a seven-branched Menorah. "Let there be light! — this is the wonderful redemption that is to come." (H. Ben 'Atar 1696-1743). It is known as the Damascus Lamp — 1974.

Within a shallow depression an outline of a portal with a three-lobed arch encloses a relief of an 18th-century Hanukkiya from Damascus. On the exergue, in a curve parallel with the rim, the Hebrew inscription, "Hannukkiya from Damascus 18th Century."



The tenth of the Hanukka coins was struck as a reminder of the great past of the Jewish community of Holland, and to recall their tragic martyrdom. One of the oldest communities in Europe, the flourishing Jewry of Holland reached the peak of its culture and material prosperity in the 16th and 17th centuries. Amsterdam became the center of religious learning from the entire Sephardic dispersion. The two congregations, the Portuguese and the Ashkenazi, enjoyed complete freedom in the conduct of their daily affairs. In the 19th and 20th Centuries the number of Jews in Holland increased as a result of immigration from eastern Europe. The Zionist movement grew in strength, in the period between the two World Wars, mostly among the young people. With the conquest of Holland by Germany in May 1940 the Jewish fate was sealed. Of over 110,000 Dutch Jews who were deported to concentration camps only 5,450 survived. Another 21,674 were saved by Dutch gentiles who gave them shelter at great personal risk. It is known as the Holland or Dutch Lamp — 1975.

In a crown-shaped, pentagonal depression, a relief depicting 18th-century Hanukkia from Holland. From the Hanukkia collection of the Israel Museum in Jerusalem. On the bottom rim is the inscription in Hebrew, "18th Century Hanukkia from Holland."



The eleventh in the series of Hanukka coins depicts a Hanukka lamp from the United States, marking the Bicentennial Jubilee of American Independence. Among the Puritan settlers in the New World there was almost complete identification with the Biblical people of Israel.

The coin is known as the American Lamp — 1976.

In the center the Hanukka lamp from the U.S., from the Jewish Museum collection in New York. The lamp is made of tin and could be placed in a box. It was used by the Jewish peddler who desired to observe the Hanukka Festival and "Celebrate the Miracle" even while on the road, making his rounds with his merchandiser, far from home and his fellow Jews. On the rim, the legend: "Early American Hanukka Lamp" in Hebrew and English.



The Hanukka lamp that appears on the Hanukka coin 1977 which is the twelfth in the series is one from Jerusalem and was chosen in order to mark the tenth year after the reunification of the city.

The Jerusalem Hanukka lamp is on display in the Museum of Ethnology and Folklore in the Haaretz Museum in Tel Aviv. It apparently dates from the beginning of this century. The back panel is made of silver and copper-work on a sheet of brass. Inscribed in silver letters on the brass are the words, 'This is the dedication of the Temple. Rifka Paradis, Jerusalem.' A Shield of David stands out in relief on the upper part of the panel, with the word 'Zion' inside it in silver letters on a copper ground. The front of the lamp is bordered with a semi-circular band of brass, cut out with eight holes for the small cups of oil.

The lamp in a panel in the center. In the upper part a silver Star of David embossed, and from within, on a copper background, the word: "Zion", in silver. On the foreground is a tin strip in the shape of a semicircle, containing eight depressions to hold the oil containers. In the background, on both sides of the lamp is the legend: "A Hanukka Lamp from Jerusalem". Below the words: "20th Century".



The Hanukkiya on Israel's 1978 Hanukka coin the thirteenth in the series, is from 14th century France. Made of cast bronze, it is 15.3 cm high and 18.5 cm wide. The design of the triangular back panel is somewhat reminiscent of the façade of a Gothic cathedral with twelve gates, apparently symbolizing the gates of the Temple in Jerusalem and the twelve tribes of Israel. The clover-leaf formation at the top of the triangle was used for hanging the Hanukkiya on the wall. An interesting feature is the 'shamash' (the pilot light) which faces away from the rest of the oil containers. The Hanukkiya is in the Israel Museum, Jerusalem.

The Jewish community of France has a long, illustrious and often tragic history. Jews have lived in France since the 1st century C.E. With the adoption of Christianity as the official religion in the Middle Ages, French Jews became the object of almost continuous persecution and expulsions. At the time of the Crusades Jews were forced to choose between conversion and martyrdom, and they were not infrequently compelled to make financial contributions to the Crusaders' coffers. Blood libels were common, Jews were required to wear a degrading badge, and in the 16th century they were expelled.

A Hanukka lamp from France. The inscription in Hebrew: "A Hanukka lamp from France, the 14th century".





The fourteenth in the series of Hanukka coins was issued in conjunction with the signing of the peace treaty between Egypt and Israel on March 6, 1979. The Hanukka lamp which appears on the coin was made in Egypt in the 19th century.

During the Middle Ages there was a flourishing Jewish community in Egypt. Suffice it to mention that Maimonides, one of the brightest stars in the Jewish cultural firmament, spent most of his active life in Old Cairo. The thousands of manuscript fragments discovered in the Cairo Geniza have thrown light not only on the Jews of Egypt but also on Jewish life throughout the medieval world. Active and flourishing Jewish life continued right up to modern times, the Jews participating in all aspects of Egyptian life while maintaining their special identity and culture. The wars between Israel and Egypt following the declaration of the State, however, brought this to an end, forcing most Egyptian Jews to emigrate from what had become a hostile environment. It is known as the Egyptian Lamp

A Hanukka lamp from Egypt within a shallow depression in the form of the Star of David. From the corners three blossoms emerge and in the middle a miniature Star of David. Below the passage "For the commandment is a lamp and the teaching is light". Below the words, the Hebrew "A Hanukka lamp from Egypt, 19th century".



The fifteenth in the series of Hanukka coins depicts a 19th century Corfu lamp. The coin has been struck in memory of the Jews from the Greek Island Corfu who were exterminated in concentration camps during the Second World War.

In spite of the persecution suffered by Jews of Corfu, at the hands of their Christian neighbors, they clung to their ancient prayers from Byzantine days, and they built elegant synagogues.

Until the 19th century, Corfu was the center of etrog cultivation, and these were exported to all parts of the world for Jews to observe the commandments of the "four species" on Sukkot.

The conquest of Corfu by Germany marked the end of the Jewish community there, the greater part of which was put to death at Auschwitz. It is known as the Corfu Lamp — 1980.

A Hanukka lamp from Corfu within an hexagonal depression. The words in Hebrew: "A Hanukka Lamp from Corfu, 19th century".



The sixteenth Hanukka coin was struck in memory of the lost Polish Jewry. Among the 5,800,000 Jews exterminated in the Holocaust, 3,200,000 were from Poland. This respectable Jewish congregation in Poland was one of the most veteran in Europe — a thousand years old. It enjoyed wide religious and cultural autonomy for hundreds of years. Jewish communities in Poland also knew bad periods, hard times and persecutions. However, the Jewish population grew continuously until it became, at the outset of the Second World War, the largest Jewish center in the world. It was big in terms of population and also in rich intellectual assets, including pre-eminent scholars, and outstanding creativity in all fields. The "Lamp from Poland", minted this year on the Hanukka coin, is a homage to this lost reputable community.

During the 19th century, Poland became an important center for Jewish silver-smiths. The upright Hanukkiya, made of silver and reproduced on this coin, is from the year 1854. It is known as the Polish Lamp — 1981.

On its top is a swan and below it, an embossment of a flower. The Hanukkiya belongs to the Wolfson Collection at the Hechal Shlomo Museum in Jerusalem. The Legend — A Hanukka lamp from Poland in 19th century.



The seventeenth Hanukka coin is from Yemen. Yemenite Jewry was one of the earliest communities in exile. They suffered severe persecution under Muslim rule. Throughout their exile, contacts with Jewish centers and the land of Israel were maintained, and consequently the Yemenite community is distinguished by its fundamental Judaism. It is like a "nature reserve" of the traditional heritage.

The mass aliyah (immigration to Israel) of Yemenite Jewry 100 years ago was inspired by the verse: "I said, 'I will go up into the palm tree'" (Song of Songs 7:9), fulfilling the prophecy of the great Yemenite poet Rabbi Shalem Shabazi. In the 1882 aliyah and thereafter, Yemenite immigrants worked shoulder to shoulder with the pioneers of the Jewish settlement, in reclaiming the land and building the country. With the establishment of the State, all the Jews of Yemen came to Israel, where they made up a community numbering 100,000 people. The Yemenites are known in Israel as hard-working and industrious, who live from the fruit of their labor. Their contributions is also recognized in modern Israeli culture. (Professor Yehuda Ratzaby). It is known as the Yemen Lamp — 1982.



The words "Hannukkiya from Yemen — I will climb up into the palm" in Hebrew, with depiction of the 19th century stone candelabrum on background of Yemenite handcrafted work.

The eighteenth Hanukka coin is from Prague. In the heart of Europe, in the ancient capital of the Czech kings, is the community of Prague, one of the earliest, and at times, the largest of Jewish communities in this part of the world.

At the time of the Nazi invasion of Czechoslovakia, there were about 56,000 Jews living in Prague. From October 6th 1941, deportation of the Jews of Prague began to the death camps or the ghetto of Theresienstadt. There were few survivors.

Today the Prague community numbers less than 3000 Jews living in the shadow of the historic buildings which remain from the period of splendor of Prague Jewry. (Yehoshua Bichler). It is known as the Prague or Czechoslovakian Lamp — 1983.

An ornate Hanukkah lamp from Prague with the images of Moses and Aaron on either side (from the Israel Museum collection); and the words: "Hanukkiya from Prague, 18th century".



The nineteenth Hanukka coin has an unusual background. In 1981 a unique Hanukkiya was presented to the "Yad Vashem" Museum by an anonymous American donor. The distinguishing feature of this Hanukkiya is not its external beauty but its great historical value. Unknown hands fashioned it from car spares and scrap-iron that they came upon in the garage of the Theresienstadt Ghetto. The Hanukkiya was discovered in Europe after the war and taken to the United States.

Of all the ghettos and the concentration camps established by the Germans throughout occupied Europe in the Second World War, Theresienstadt was unique. The Nazis wished to create here a kind of model "Jewish City" governed by its inhabitants. The ghetto was established at about 60 km from the Czechoslovak capital of Prague, within the walls of a fortified city built by the Emperor Joseph II in memory of his mother Maria Theresa.

Autumn 1944 saw the beginning of the end of the Theresienstadt ghetto. Most of its inhabitants were sent to Auschwitz. Of the 150,000 who passed through the gates of the ghetto, about 35,000 died in Theresienstadt and almost 90,000 were exterminated in the gas ovens of Birkenau.

The Hanukkiya from Theresienstadt is a mute survivor of a heroic and glorious chapter in the history of the Jewish people at the time of the Holocaust. It is known as the Theresienstadt Lamp — 1984.

Hannuka lamp from the Theresienstadt Ghetto and the inscription in Hebrew and in English: Hanukkiya from the Theresienstadt Ghetto 24.11.1941 — 9.5.1945.





The twentieth coin honors the Ashkenaz community. "Ashkenaz" was the Hebrew name for a large area of Jewish settlement in central and eastern Europe. (During the Middle Ages many of its regions belonged to the Holy Roman Empire of the German Nation, and in popular but incorrect usage Ashkenaz is widely identified with Germany proper. After the expulsion of the Sephardim, the Jews of Spain, the Jewish population in this part of Europe became the new center of the Diaspora. It is known as the Ashkenaz Lamp — 1985.

Hannukah Lamp from Ashkenaz from the collection of the Israel Museum (circa 1574). The backplate of the lamp includes the embossed text of the Hanukka blessing. The words in Hebrew: Hanukkiya from Ashkenaz, 16th century.



The twenty first coin is from Algeria. Jewish communities in the Central Maghreb (known today as Algeria) date far back and, by the Middle Ages, were already prospering. However, the persecutions by the Almohades in the twelfth century left a great scar from which recovery began only in 1391. In the year Jews from Spain, led by eminent Sages, fleeing massacres and enforced conversions, came to join the diminished communities in Algeria.

It is known as the Algerian Lamp — 1986.

Hanukka Lamp from Algeria from the collection of the Israel Museum (19th century), designed in the style of an ornate oriental building, adorned with an exquisite leaf pattern. The words in Hebrew: Hanukkia from Algeria, 19th century.



The twenty second coin is from England.

From the era of Sir Moses Montefiore to that of Sir Isaac Wolfson in our time, Anglo-Jewry has promoted the restoration and development of Eretz Yisrael. British Zionists led by Dr. Chaim Weizmann secured the Balfour Declaration of 1917, and they have since distinguished themselves in many spheres of Israeli life. Anglo-Jewry's historical experience illuminates the verse, "Let them give glory to the Lord and declare His praise in the isles" (Isaiah 42:12). (Dr. Gabriel A. Sivan) It is known as the English Lamp — 1987.

Silver Hanukkiya dating from 1709, from the Felix Nebarro Collection of the London Jewish Museum, showing the prophet Elijah being fed by the ravens. The word "Hannukiya from England — 18th century". Around this, a line representing the shape of the Hanukkiya.



The twenty third coin is from Tunisia. The Jewish Community in Tunisia is one of the oldest in the Diaspora. It is possible that Jewish settlement there dates from the 10th century BCE. After the Roman conquest in 146 BCE, the community was enlarged by Jews from Rome, Judea and Cyrenaica. When the Arabs conquered North Africa, they found flourishing Jewish communities such as Kairouan and Gabes.

In 1956 the Jewish Community in Tunisia reached its peak, numbering about 105,000. Today less than 2,500 Jews live there. About 50,000 have come to live in Israel and about the same number have emigrated to France.

In Tunis it was customary to hang the Hanukka Lamp on the wall opposite the Mezuzah, near the front door of the house. It was left in this position until Purim, so as to show the connection between the two miracles. Oil and linen wicks were used in the lighting. It is known as the Tunisian Lamp — 1988.

Hanukka Lamp from Tunisia from the collection of the Israel Museum (19th century).



The Hanukka coin for 1989 features a lamp from Persia. This new issue is fully described in this issue of the SHEKEL and brings this series up to date.

For your editor, this series has had the greatest appeal. The Hanukka lamp issues have all been beautifully designed, and when grouped together certainly are on a par with any continuing series from any nation. It is certainly not too late to put a set of Hanukka coins together, whether it be the regular issues or those specimen strikes with the mem. Many of the silver issues saw the melting pot during the precious metals boom of a decade ago. Exact remaining mintages for many issues can never be known. There are two professional dealers in Israel issues who are on the Board of Directors of A.I.N.A. Both maintain complete stocks of Israel issues. Either J.J. Van Grover, or William Rosenblum, will be happy to assist any A.I.N.A. member who desires to complete this series. All of these coins are sleepers as far as current prices go, and it is my opinion that the values of these issues can only move upwards.

# HANUKKIYA FROM PERSIA

Commemorative Coin - 5750-1989



For more than two thousand years, Jews in Iran led industrious and creative lives. They knew periods of bliss and happiness but also some characterized by the toughest of persecutions known in the Moslem world.

Persian speaking Jewish communities in Iran brought forth some of the most prolific and distinguished poets, and philosophical thinkers.

Zionism imbued them with a sense of Jewish national pride and hope for salvation. With the establishment of Israel, more than 60,000 emigrated, proving themselves there to be talented farmers, scientists, artists and merchants. After the Islamic revolution (1979), about 50,000 out of 80,000 Jews left Iran, about 20,000 of these choosing Israel, an equal number emigrating to the U.S. and the remainder dispersing all over Europe. As of now, there are still some 25,000 Jews left in Iran, largely subjected to social and cultural privations.

**Reverse:** Circular Hanukka Lamp from Persia from the beginning of the 17th century. Made of stone (according to ancient tradition from the time of the Talmud of Babylon). From the collection of Y. Einhorn, Tel Aviv. The words "ancient Hanukka Lamp from Persia" in Hebrew.

**Obverse:** The State emblem, the word "Israel" in Hebrew, Latin and Arabic characters; the mint year "1989-5750". On the proof coin: the face value "2 New Sheqalim" and the Hebrew letter "mem" mintmark. On the B.U. coin: face value "1 New Sheqel" and the ⚡ mintmark.

**Design:** Assaf Berg

**Gypsum Models:** Tidhar Dagan

**Minting:** The National Mint, Madrid, Spain

| Max.<br>Qty |
|-------------|
| 9,000       |

| Nom. val.      | Metal            | Diam. (mm) | Weight (g) | Edge   |
|----------------|------------------|------------|------------|--------|
| 2 New Sheqalim | Silver 850 Proof | 37         | 28.8       | milled |
| 1 New Sheqel   | Silver 850 B.U.  | 30         | 14.4       | smooth |



Few of the world's famous cities can boast a history as long and colorful such as Jaffa. It is one of the oldest cities in the world that has survived to this day. It made itself a name even before Jerusalem did. An important sea-port of olden times, it served as a strategic point for conquerors for thousands of years.

The reason is clear if you look at the map: the region called Canaan, then Israel, is located at the meeting point of three continents: Asia, Africa and Europe. Every trade route or conquering mission in the ancient world had to cross this land. And Jaffa had served as its most significant port to the Mediterranean, the cradle of Western culture.

The name Jaffa conjures up many images: the Bible tells of Jonah, the prophet who fled from Jaffa to the sea and was swallowed by the whale. The ancient Greek Mythology tells of Andromeda, the beautiful Ethiopian princess who was chained to the rock emerging from the waters of Jaffa and was saved by the wing-legged Perseus. The curriculum of the Crusaders tells of its importance as the nearest port to Jerusalem. Even the world-famous golden citrus fruit has gotten its name from this city.

In modern times, Jaffa became the seed-bed of Israel's biggest city: Tel-Aviv. The Jewish residents of Jaffa founded the new city of Tel-Aviv on its northern dunes in 1909. After the re-establishment of the State of Israel, the two cities became one, named Tel-Aviv-Yafo.

Today, Jaffa is an old-new city alive with action. Its old quarter was restored to make an artists' quarter. With its restaurants and art-galleries, it is a center of entertainment and tourism.

## Description of the Coin

**Reverse:** Outline of the Jaffa Port from the sea, the lighthouse and its beams of light, sailing boat and houses typical of Jaffa. The word "Jaffa — יפו".

**Obverse:** The nominal value — 5 New Sheqalim (gold coin); 1 New Sheqel (silver proof coin); ½ New Sheqel (silver B.U. coin) in Hebrew and Latin characters; Emblem of the State of Israel. "Israel" in Hebrew, English and Arabic, and the date of issue — התשנ"ט 1989.

**Edge:** 12 sections, alluding to the 12 Tribes of Israel.

**Design:** Obverse — Keich, Reverse — Shafir.

**Gypsum Models:** Tidhar Dagan.

**Minting:** Gold — Royal Canadian Mint, Ottawa; Silver Proof and B.U. Coins — Mint of Stuttgart.

The Proof coins marked with Hebrew letter "mem" (מ) are minted with frosted relief on a brilliant background. The B.U. coin marked with Star of David ✪ is minted with a uniform finish. Alternatively, the three coins are available as a set, presented in an attractive display case.

# JAFFA

## Commemorative Coin

1989-5750



| Nominal Value | Metal            | (mm) | Weight (gm) | Edge   | Max.  |
|---------------|------------------|------|-------------|--------|-------|
| 5 NIS         | Gold/900 21.6K   | 22   | 8.63        | milled | 4,000 |
| 1 NIS         | Silver/850 Proof | 30   | 14.4        | milled | 9,000 |
| ½ NIS         | Silver/850 B.U.  | 23   | 7.2         | smooth | 9,000 |

# Recent Jewish Medals Of Yugoslavia

*by Ranke Mandic*

AINA Member, Belgrade

In spite of a cool official attitude of Yugoslav government towards Israel, pro-Jewish sentiments in that country are generally not oppressed. That also is proved by a recent issue of a numismatically very attractive Jewish medal of Yugoslavia. They were struck in 1988, in gold and silver, in a limited quantity of only 500 proof specimens each. The medals had been struck by the Majdanpek Goldworks (Zlatara Majdanpek) by order of the Museum

and Gallery Center of Zagreb following its exhibition "Jews in Yugoslavia". Technical data —

Gold medal:

Weight 1/4 ounce (8.64 gr.), Dia. 24 mm, fineness 900/1000

Silver medal:

Weight 8 gr., Dia 28 mm, fineness 925/1000

Designer: Damir Matausic, Yugoslav medalist. Both obverse and reverse, carry strong Jewish designs with inscription "JEWS IN YUGOSLAVIA" in English and Hebrew.





A THOUSAND YEARS OF  
POLISH JEWRY



S t a t e M e d a l  
IN MEMORY OF POLISH JEWRY



S t a t e M e d a l  
IN MEMORY OF POLISH JEWRY

The first Jewish settlers in Poland arrived at the outset of the 2nd millenium C.E. as refugees from persecution in Western Europe. Originally, they regarded the country as a temporary refuge, their ultimate longing being for Eretz Yisrael. A writ issued in 1264 by Prince Boleslav V the Pious of Kalisz accorded them the right of settlement. The main reason Polish sovereigns protected the Jews was the economic advantage they derived from them.

In the 16th and 17th centuries, Jewish settlement in Poland became institutionalized in religious communities (Kehillot), and a "General Council of the Land". Soon they comprised a major spiritual Jewish center engaged in a great many activities.

This Jewish center was subsequently hard hit by the persecutions of 1648/9, depriving the Jews both of their livelihoods and their spiritual bloom.

Against the backdrop of this tempest, Polish Jewry brought forth the Hassidic movement founded by Rabbi Israel Ba'al Shem-Tov (the "Besht") which had thousands of followers. A rival movement





## Medal and Monument

This is a medal and monument in one, commemorating a magnificent branch of Jewry never to be forgotten by future generations.

In Chagall style, artist Nathan Karp has on the obverse described the throbbing, pulsating life of one time Polish Jewry, the reverse depicting Polish Jewry's tragic destruction.

There is a common denominator connecting both sides with one another: the symbol of the wandering Jew, restless in the Diaspora even under favorable conditions, always trekking eastwards towards the shores of the land of his forebears — Eretz Yisrael.

**Obverse:** The words "Yah'dut Polin" (Polish Jewry) are formed by desecrated Jewish tombstones. In the background is the burning shtetl — the typically Jewish little provincial town — accentuated by a lit Menorah and a fleeing refugee, as the symbol of destruction. The inscription on the border surrounding the medal reads: 'Saw you weltering in your blood' (Ezekiel 16, 6).

**Reverse:** A Jewish shtetl in Poland in Chagall—style, with its typical characters: the fleeing refugee as symbol of the wandering Jew. His turning eastwards suggests longing for Eretz Yisrael. This is surrounded by the inscription: In memory of Polish Jewry.

**Edge:** The emblem of the State of Israel and the words "State of Israel" in Hebrew and English, serial number and metal fineness.

**Design:** Nathan Karp  
**Moulds:** Tidhar Dagan  
**Mint:** Hecht

condemning the Hassidic doctrine arose in another Jewish spiritual center of Torah study, Wilno, headed by Rabbi Eliahu (known as the "Ga'on of Wilno").

Political upheavals rocked the Polish kingdom and in the 18th century, Poland was overrun and divided by its neighbors and lost its independence.

Between the two last World Wars (1918-1939), the country knew independence again. By then, Poland had 3½ million Jewish citizens — virtually a tenth of the population.

Soon, Poland became a very important center of world Jewry. Polish Jews engaged in political activity, established political parties of their own and fought national, economic and religious discrimination.

It was a period of unprecedented spiritual and cultural Jewish bloom, manifesting itself in hundreds of Jewish newspapers and periodicals, Jewish literature, an autonomous network of Jewish schools and institutions, the existence of active Zionist and non-Zionist Jewish youth movements and an overflow of Jewish creativeness in all spheres of art.

The Nazi drive into Poland in the fall of 1939 brought grave hardships on the Jews of German-occupied Poland. They were herded into ghettos run by Nazi-appointed *Judenrate* (Jewish councils) and many died from starvation, disease and execution even before being deported to the notorious death camps. Polish Jewry was the main victim of the "final solution".

After World War II, a fraction of the several thousand survivors of the Holocaust — out of the pre-war 3½ million — went back to Poland, most of them with the intention of leaving the land that had soaked up the innocent blood of their loved ones at the earliest opportunity. A small minority of the survivors tried to restore Jewish life in Poland, only to be shocked out of their intention by recurring waves of anti-Semitism. Eventually, they too joined the emigrants, assisted by the *Berihah* ("flight and rescue") movement masterminded from Palestine, most of them reaching *Eretz Yisrael* after trials and tribulations aboard unseaworthy "illegal" refugee vessels. They joined Palestinian Jewry in their fight for the establishment of the State of Israel.

Following the Six Day War, which triggered an upsurge of anti-Semitism in Poland, the last Jewish presence in Poland came to its close. Only a very few, outwardly indiscernable from Gentiles, remained in Poland. With them remained a number of synagogue ruins and a few Jewish graveyards — silent witnesses of a once magnificent millenium long Jewish settlement that is no longer.

Dr. Shlomo Netzer

# Israel Unearths Ancient Galilee City

BY LINDA BERKOWITZ  
*World Zionist Press Service*

One of the most exciting cultural events of the year took place in the unassuming town of Beit She'an in the lower Galilee, as a newly restored second century Roman theater reverberated with the sounds of the Israel Philharmonic Orchestra.

## Historic Past

The theater is the center of a new archaeological site in Beit She'an, where recent excavations have made it the focus of a major project to turn the town into a tourist center. The excavations are being conducted by the Hebrew University's Archaeology Department, the Israel Antiquities Department in association with the Tourism Ministry, the National Parks Authority, the Beit She'an local council and the Jewish National Fund.

Beit She'an lies in the center of the fertile valley of the same name. On a hot summer's day when the streets are especially deserted as the development town's 10,000 inhabitants take shelter from the midday heat, not a hint of the city's historic past is evident.

From the fourth millennium B.C.E. Beit She'an, situated on one of history's most important trade routes from Egypt through to Mesopotamia (Iraq), the Via Maris has been continuously inhabited by the Canaanites, Philistines and Israelites, Greeks, Romans, Arabs and Crusaders.

Archaeologists began uncovering Beit She'an's history as far back as the early 1920s when American archaeologists unearthed 18 levels of occupation extending from the Chalcolithic to the early Arab period. However, it is the excavations made in the past three years that has brought Beit She'an to archaeological prominence and put the town on the country's tourism map. Archaeologists have been excavating the urban center of ancient Beit She'an, showing what the Ministry of Tourism claims to be the largest and best preserved Roman-Byzantine city in Israel.

## Scythopolis Uncovered

The magnificent theater was discovered in the 1960s when work began for the building of a new bus station.

"In November 1986, aside from the theater, the area was a flat expanse of Eucalyptus groves," remembers Dr. Gideon Foerster who heads the Hebrew University archaeological team. His team has been excavating the area adjacent to the theater which has been identified as the second century Roman city of Scythopolis. Along with an impressive Roman temple, probably connected to the worship of Dionysus, a public fountain and numerous aqueduct systems, a pedestrian mall has been unearthed featuring a wooden-tiled roof, supported by rows of pillars lining the street.

Excavations have also revealed a spacious public bath-house with a remarkably beautiful and



well-preserved mosaic floor. The bath-house is believed to have been equipped with a gymnasium, massage rooms, libraries, saunas and heated pools.

For archaeologists, uncovering antiquity is always an exciting venture. However, when it comes to the question of reconstructing an ancient city, problems arise, for there are some who are strongly opposed to reconstruction for fear of obliterating the original structure.

### The Roman Theater

The decision to restore the theater, however, was unanimous. "A theater is the only building that can be used for its original function," says Lawrence Belkin, a specialist in the restoration of antiquity who has spent three years on the Beit She'an theater project. He strongly supports the preservation of antiquity, holding that "you have to be careful that there is balance between the old and the new, so that the new does not obliterate the ancient

structure."

Because the theater was found almost wholly intact, complete with a stage, orchestral pit and 14 rows of seating, Belkin's task is of restoration, and not reconstruction. Constructed from white limestone and black basalt, the theater once seated some 5,000. Today's audiences (capacity 2,200) will sit on the same stone blocks as did the Romans when they watched the proceedings below.

The Beit She'an Foundation for Culture, which was created in 1988, is behind the festival and the restoration of the theater.

Beyond the cultural dimension, the development of Beit She'an as a center for tourism will mean a face lift for the modern city and a boost to the economy. The master plan includes a new green areas, hotels and sidewalks to accommodate vacationers as well as new urban areas to enlarge the city's population. These, it is hoped, will provide the manpower to run new tourism and economic activities.



A depiction of the main historical features today: the tel, the Roman theatre, the synagogue mosaic of the seven-branched candelabra, and an Ionic column; along the rim, "BEIT SHE'AN" in Hebrew to upper left, in English to lower right.

In the center, a replica of an ancient coin of Beit She'an; on the rim, "COIN OF BEIT SHE'AN CE 189" in Hebrew above, in English below. The coin was minted during the reign of Emperor Commodus (AD 180-192) and depicts Dionysus, a divinity associated with Beit She'an through his foster mother Nysa (the Roman called the city Nysa-Scythopolis); at his feet lies the sacred panther and around is the inscription "NY.CK.IE.ACY.SMC." standing for the name of the city and year of issue.

# Benny Goodman Medal Issued By Jewish-American Hall Of Fame

by Mel Wacks

In October 1989, Benny Goodman will be introduced into the Jewish-American Hall of Fame. A portrait plaque will be installed at the Magnes Museum in Berkeley, California, joining past honorees that include other musical greats — George Gershwin, Isaac Stern and Irving Berlin — along with distinguished personalities in other fields such as Albert Einstein, Golda Meir, Jonas Salk, et al. At the same time limited edition bronze, silver and gold miniature medallion versions of the Benny Goodman plaque will be made available to his devoted fans around the world.

Benny Goodman made history at the Palomar Ballroom in Los Angeles on August 21, 1935 when the crowd of jumping, cheering youngsters surrounded the bandstand during a swinging arrangement of Sugar Foot Stomp...and the Swing Era was born! History was made again on a day in March 1937 when more than 21,000 people jammed their way into the New York Paramount Theater to bounce in their seats and dance in the aisles to the Benny Goodman Band. And his 1938 Carnegie Hall Jazz Concert has earned an honored place in America's musical folklore.

Less known is that the Benny Goodman Quartet, featuring Gene Krupa on drums, Teddy Wilson on piano, and vibraphonist Lionel Hampton, made the first dent in the color barrier that had until then kept bands all white or all black. Hampton recently said that "the Benny Goodman Quartet was the forerunner of getting Jackie Robin-

son into baseball!"

Benjamin David Goodman was born on May 30, 1909 and grew up in a tough Chicago ghetto. His father took Benny and two brothers to a local synagogue where they received instruments and lessons. Benny later studied with Franz Shoenp, a clarinetist in the Chicago Symphony, which undoubtedly accounts for Goodman's love of classical music.

Goodman was equally at home playing Mozart with the Boston Symphony or jamming at Harlem's Savoy Ballroom. Bela Bartok dedicated his clarinet trio "Contrasts" to Benny Goodman in 1938, later Goodman commissioned Aaron Copland's Concerto for Clarinet and String Orchestra in 1947, and Morton Gould's Derivations for Clarinet and Band in 1955. He was also a composer, having co-written standards such as Stompin' at the Savoy and Swingtime in the Rockies.

Benny Goodman was elected to the faculties of the Juilliard School of Music and Boston University. Many thought that Goodman was the best U.S. exhibit at the 1958 Brussel's World Fair, and in 1962 "The King of Swing" made a successful jazz tour of the Soviet Union; one newspaper reporter quipped that "Khrushchev would trade three Sputniks for a Russian Benny Goodman!"

"The Big Broadcast of 1937" was the first of a long list of movies in which Goodman appeared, and of course he supplied all of the clarinet solos for the 1956 hit "The Benny Goodman Story" starring Steve

Allen. Anyone who was lucky enough to see Benny Goodman in person, listen to him on the radio, or dance to his records, knows why he has been called "America's Number One Musician" by musicologist Hal Davis.

The Goodman medal has been created by one of America's most distinguished sculptors, Marika Somogyi, whose previous medallic sculptures have commemorated the Statue of Liberty Centennial, Johann Sebastian Bach Tricentennial, as well as the hundredth birthdays of Marc Chagall, Eleanor Roosevelt and Sherlock Holmes. Somogyi has been invited twice to submit coinage designs to the United States Treasury, and six of her works were selected as part of the United

States exhibit at the 1987 convention of the Federation Internationale de la Medaille. This summer, Marika Somogyi received The Numismatic Art Award for Excellence in Medallic Sculpture from the American Numismatic Association.

The obverse design is a tour de force in its simplicity, featuring a dynamic portrait of Benny Goodman deeply absorbed in his playing; with his signature alongside. On the other side, Somogyi has skillfully transformed a massive ballroom into a small space, without sacrificing any of the excitement. The graceful figure of "The King of Swing" has been sculptured in high relief, contrasting with the explosive energy of enthusiastic jitterbuggers etched below the medal's surface.





# Australasian Jewish Tokens

*by Edward Schuman*

Prior to 1786, the English government banished from its land those felons, and convicts to colonies in the West Indies and America. The American Revolution forced England to look for other places for these prisoners to serve out their sentences. It was decided to place these undesirable people in a new penal colony to be established in what is today the Australian state of New South Wales.

The first day of European settlement on the Australian continent was January 26th, 1788 when a flotilla of ships anchored in what is now Sydney harbor. A total of 778 convicts were landed as well as some marines and personnel to man a government. Among the arrivals were a small number of Jewish convicts estimated at between eight and fourteen.

While many of the convicts were hardened criminals, many others were guilty of minor crimes. The Whitechappel and Stepney sections of London, heavily populated by Jews, were both poverty stricken and overcrowded. Unemployment was widespread as well as hunger, starvation and crime. Hungry people in desperation must steal to eat. The laws were harsh and penalties extremely severe. Among the first convicts landed was one Esther Abrahams of London, sixteen years old, convicted for stealing a piece of lace. Shortly after her release some years later, she married the Governor of New South Wales.

By 1840, the last convicts were placed in New South Wales, and twenty seven years later, in 1867, the last were placed in West Australia and transportation to any part of the continent ended for penal purposes. The estimates of the number of Jewish convicts transported to Australia range from a low of 500 to a high of about 1000.

The first free Jewish settlers arrived in Australia in 1816. Jewish immigration to New Zealand and Tasmania followed. These were also British colonies and are part of the Australasia area. In the next few years communal organizations were formed in Sydney and in Melbourne. The first synagogue was opened in 1837, and by 1850 there were permanent synagogue buildings in Sydney, Melbourne, Adelaide, Hobart and Launceston. Gold was discovered shortly after the American gold strikes in California in 1850, and this brought a further influx of immigrants including many Jews. By 1861, it is estimated 5486 Jews lived in Australia alone, most were English speaking having emigrated from the slums of England.

Coinage to be used in trade was always in short supply. For many years during this period in the early part of the 19th century, the issues of the Royal Mint in London were far below the requirements for the home country alone. It is easy to understand that a colony, albeit a penal colony, so far away from the seat of the Empire would suffer even more greatly. Thus the difficulties for those requiring small change to be used in every day business affairs can easily be understood. Small change became so short in supply that a substantial premium had to be paid by some business people to obtain it for their trade. On October 20th, 1849, an article in the Melbourne Argus appeared as follows, "To obviate the extreme inconvenience occasioned by the scarcity of coppers, particularly by

grocers, who have not infrequently to pay a premium of from sixpence to a shilling a pound for their Saturday night's supply, Mr. Councillor Annand has had coined in Birmingham a large supply of penny pieces, having on one side the figure of Britannia, and on the obverse the inscription ANNAND SMITH & CO. family grocers Melbourne."

Each year, increasing numbers of new issues were made in the various Australian colonies and New Zealand, the climax being in 1862 when 33 firms or individuals adopted the practice. The principal coins being pennies and half pennies. Not only was the advantage of advertisement gained, but often the tokens were under weight and a considerable profit was earned through their issuance. Agitation had already commenced for the establishment of a mint in Australia which was adopted. Production finally was able to be made adequate to supply the needs of small change for the community. Tokens which were first considered a blessing soon became a nuisance, and steps were taken to stop the issues in the various colonies.



**LEVY BROTHERS.** Melbourne.

\*Penny. 1855. 34 mm. Normal. (W. J. Taylor fecit.) Pl. 27.

O.—Within an inner beaded circle IMPORTERS / OF / FANCY / GOODS in four lines, and between it and the beaded rim, LEVY BROTHERS . ARCADE, MELBOURNE .

R.—Justice seated on a bale, AUSTRALIA over, 1855 in the exergue. Beaded rim.\*



**JOSEPHS, R.** Newtown. Tasmania.

\*Penny. 1855. 34 mm. Normal. (W. J. Taylor fecit.) Pl. 25.

O.—A representation of the toll-gate with birds flying over, NEW TOWN TOLL GATE in half circle above and \* R. JOSEPHS \* under. Beaded rim.

R.—Justice seated on a bale, &c. VAN DIEMEN'S LAND in half circle above, 1855 in exergue. Beaded rim.



**MARKS, Morris.** Auckland. New Zealand.

\*Penny (n.d.). Brass. 30 mm. Normal. Pl. 29.

O.—MORRIS MARKS / PAWNBROKER / AND / SALESMAN / CORNER OF QUEEN ST / WELLESLEY ST / AUCKLAND in seven lines, with an ornamental bar between the fifth and sixth. Beaded rim.

R.—Three balls in an inner plain circle, no legend, beaded rim.



**FRIEDMAN, I.** Hobart Town. Tasmania.

Penny. 1857. 34 mm. Normal. (W. J. Taylor fecit.) Pl. 13.

O.—PAWNBROKER in straight line across centre, I. FRIEDMAN in half circle above and ARGYLE STREET below, the cross bar of the last T of STREET under the vertical stroke of the last R in PAWNBROKER. Indented rim.

R.—Justice seated on a bale with TASMANIA over, 1857 in the exergue, and head of figure exactly under A. Beaded rim.

Halfpenny. 1857. 27 mm. Normal.

O.—As No. 133 with PAWNBROKER short. ARGYLE STREET more extended bringing the first and last letters nearer PAWNBROKER. Middle stroke of letters E incomplete.



**LEVY, LIPMAN.** Wellington. New Zealand.

\*Penny (n.d.). 34 mm. Normal. (W. J. Taylor fecit.) Pl. 27.

O.—Round within the indented rim, LIPMAN LEVY . WELLINGTON. NEW ZEALAND. and five lines in the centre, IMPORTER / AND / MANUFACTURER / OF BOOTS / & SHOES.

R.—ONE PENNY TOKEN . PAYABLE AT L. LEVY'S LAMBTON QUAY, round within the indented rim, with LEATHER / & GRINDERY / OF ALL / DESCRIPTION / THE TRADE / SUPPLIED in six lines within.





**ABRAHAMS, Lewis.** Hobart. Tasmania.

\*Penny. 1855. 34 mm. Normal. (W. J. Taylor fecit.) Pl. 1.

O.—**DRAPER** in large capitals across centre, **LEWIS ABRAHAMS** in curved line above, **LIVERPOOL STREET / HOBART TOWN** in two curved lines below, all within a beaded rim.

R.—A kangaroo and emu facing each other on a grassy base, 1855 under, **TASMANIA** over. Beaded rim.

Halfpenny. 1855. 27½ mm. Pl. 1.

O.—As No. 1.

R.—As No. 1.



**LAZARUS, S. & S.** Melbourne.

\*Penny (n.d.). 35 mm. Normal. (W. J. Taylor fecit.) Pl. 26. Scarce.

O.—**S & S LAZARUS / WHOLESALE / AND RETAIL / FANCY REPOSITORY / 29, 30, 31, 69, 70, & 71 / QUEEN'S / ARCADE / MELBOURNE** in eight lines. Beaded rim.

R.—**IMPORTERS / OF / BIRMINGHAM / AND / SHEFFIELD / WARE / STATIONERY & CO** in seven lines. Beaded rim.



**DAVIDSON, A.** Melbourne.

\*Penny. 1862. 34 mm. Normal. (T. Stokes fecit.) Pl. 10.

O.—Within an inner plain circle **A. DAVIDSON / 112 / COLLINS ST EAST / CORNER / OF / RUSSELL ST. / MELBOURNE** in seven lines, and between it and the beaded rim, **GROCER WINE & SPIRIT MERCHANT** :

R.—Australian Arms

# J. Levin Trade Token

*By Jay M. Galst, M.D.*

The J. LEVIN trade token was issued in the first decade of the twentieth century for use at the saloon of Julius Levin in Milwaukee, Wisconsin. It had a value of five cents, which could buy a drink or small lunch at that time.

Julius Levin (1874-1914) founded the saloon in 1904. He had immigrated to Milwaukee in 1903 from Brest-Litofsk, Russia. No one knows why he settles in Milwaukee, but his first cousin, Abraham Levin, had immigrated there in 1900. The saloon was located on the near north side of Milwaukee at 460 North Sixth Street which was near Vliet Street. In 1910 he sold the saloon to his younger brother Joseph Levin (1880-1964). Joseph ran the saloon until 1914, when, because of poor health, he was advised to get good clean air. Thus he sold the business and moved to a farm in Caledonia, Wisconsin. In 1910, Julius opened a food market with a cousin, Morris Polewsky, on South Ninth Street near Arthur Avenue in Milwaukee. He died in 1914, but his wife Isa and oldest daughter Jeanette continued running the food business. Jeanette Levin married Harry Galst in 1927 and remained in the food business with the establishment of Galst Foods on North Avenue in Milwaukee. The business continues to exist to this day, and is run by Julian Galst, their son and my father. However, there are no known tokens that were issued by these food businesses.

The J. LEVIN token was struck in brass and is 25 mm across octagon-

ally shaped with a plain edge. The obverse is inscribed: GOOD FOR /5¢/AT THE BAR and the reverse is inscribed: J. LEVIN. It was used between 1904 and 1914 at the J. Levin Saloon, which was founded by my great-grandfather Julius Levin.

## References:

The History and Record of the Families Levin and Garber, by Marilyn Lane Taylor, 1989, Milwaukee.



## PALESTINE TRAVELING CREDENTIALS BY FRANZ FRANKL

**I**N the middle of the 12th century a money lender in Genoa, Lombardy, granted a loan to a dealer of oriental spices. The lender issued a written and signed order requiring the holder to pay to a third person or to his order a specified amount at a specified time. These kind of promissary notes, indicating an indebtedness in one kind of money (mint) and paid in another were called Bills of Exchange (B/E).

Over the centuries B/E became the backbone of international trade and commerce. The name of this financial instrument changed with the times. Lombard Street, London was and still is the seat of Lombard merchants and moneylenders who settled in England since the end of the 12th century. At the turn of the 20th century in Austria 'lombadiere' meant discounting of promissary notes. At that time signing of promissary notes was considered disreputable. It could lead to the loss of military ranks...such were the mores of the dying Austro-Hungarian Empire. After the end of the First World War any person who had too many 'Wechsel' (promissary notes) outstanding was not considered credit worthy...tempora mutantur, the world changed with expanding international trade, even Austria did.

While B/E's were beneficial to the trading houses it was very difficult for an average traveler to cash checks in foreign countries, as the head of American Express Co. found out in 1881 when visiting Paris. His experience led to the device of Traveler Checks which had to be signed when buying them and signed again when they were used. This system was widely accepted after WWI, the Paris office of the American Express Co., Rue Auber (near the Opera) was often the only permanent address many traveling Americans had — it was a home away from home. Letters were collected, parcels sent, it was a good place to meet and make 'new' friends. Many a marriage began here by casually meeting another American.

There was just one condition for Traveler Checks to be easily available...banks of international reputation. Under the Turkish rule banks in Palestine were at the best moneylenders. The country had almost no international trade, the value of coins and currency changed from town to town. Baedeker, the German Traveler Guide, 1912, advised travelers to change 'foreign moneys' at banks, always recommending some correspondent of a German bank in different towns. People in Palestine wanted to travel also. What could they do except carry bigger amounts of money with them? On top of it all the Turkish currency was widely disrespected and highly volatile.

The Yerushalayim Lodge, Jerusalem, of the B'nei B'rith found a solution. Around 1910 the lodge issued 'Reisescheine' (traveling credentials) to members going on trips. Similar to B/E's, the holder of a traveling credential carried a letter of introduction from his lodge, signed by the holder as a proof and by officials of the lodge. The credential had to be signed by the holder when receiving cash — it was for any amount of money; signatures of the lodge officials on the traveling credential were the only guaranty. The illustrated German/Hebrew credential (Figure 1) issued in 1921 was valid for 1 year. At the first moment a German financial document in Palestine seems to be baffling. B'nei B'rith, today the largest service organization was founded in New York by German Jewish immigrants; the first reports and books were in German language. Selecting German as the second language (French the language of the diplomats at that time, was taught by the Alliance Israelite schools in Palestine and the Middle East) was also greatly influenced by the fact that first Vienna, later Cologne, were considered the capitals of the Zionist movement.

The Relief Organization of German Jews (Hilfsverein der Deutschen Juden) founded in 1901 in Berlin was partly responsible as well. Matching a huge donation by J.



Schiff, USA, and as his agent, the 'Hilfsverein' in 1913 gave moeny for the construction of the Technion, Haifa. Often under pressure from German political circles the 'Hilfsverein' tried to introduce German as the teaching language of the Technion.

The German/Hebrew, 230x355mm, 'Reiseschein' gives no indication where it

was printed - it either comes from Austria (The Jewish Colonial Trust certificates and checks of the Anglo Palestine Company were printed by Industrie Druckerei Vienna) or from Germany. The language of the document is in antiquated German, some spelling of words was changed after the first World War. On the whole the docu-

וראה בטוב ירושלים כל ימי חיך

# REISESCHEIN

UNABHÄNGIGER ORDEN B'NAI BRITH.  
WOHLTHÄTIGKEIT, BRÜDERLIEBE UND KINTRACHT

## Es wird hiermit beszeugt:

Dass Bruder Isaac Schiron dessen Namen in eigener Unterschrift am Rande dieses Certificate erscheint, ein Mitglied der „Jeruschalajim“ Loge № 376 in der Stadt „Jerusalem“ ist, welche Loge gegenwärtig unter der Jurisdiction des Executive-Committees der Constitutions-Grossloge steht.

Besagter Bruder ist bei Erkrankung zu wöchentlich berechtigt.

Irgend eine Loge des Ordens, bei der er diesen Reiseschein deponiren mag, ist laut Constitution des Ordens ersucht, ihm solche Hilfe und Beistand werden zu lassen, wozu er, wie oben erwähnt, berechtigt ist. Alle ihm daher für ihn ausbezahlten Gelder werden von dieser Loge laut Vorschrift wieder ersetzt.

Ferner empfehlen wir unsern Bruder dem brüderlichen Wohlwollen eines jeden einzelnen Mitglieds des Ordens.

Dieser Schein bleibt in Kraft bis zum 15ten September 1922 wenn nicht eher widerrufen. Zur Beglaubigung alles dessen haben wir unsere Namensunterschrift und das Siegel der „Jeruschalajim“ Loge № 376 am 15/9 1922 bezeugt.

Isaac Schiron Präsident.

Isaac Schiron Secretär.

Obiger Reiseschein ist laut V. Art. I. Abtheilung IV. der Constitution des Ordens ausgestellt.

Eigenhändige Unterschrift des Bruders:

(Anhang)

Jeder mit einer Reisekarte versehene Bruder soll von irgend einer Loge des Ordens alle Hilfe und praktischen Beistand erhalten, zu welchem ihn die Gesetze seiner Loge berechtigen, wie in der Reisekarte ausgedrückt. Die Loge, deren Mitglied er ist, soll nach empfangener Notiz der Schwesterloge alle so gemachten Auslagen ersetzen.

(Siehe Constitution Abth I Art III § III)

# תעודת-מסע

אגודת חורים בני ברית

נפילת חסדים, אהבה ואחדות

## וזאת התעודה:

כי האם יצחק בן יוסף אשר שמו חתום בכתב ידו כשלי התקורה האת. הוא חבר ללשכת ירושלים הגמנה בפסג 878 בעתק ירושלים להם הסכומים אשר ינתנו לידו או אשר ללשכת-החקים הגדולה. לאחיות זה הזכות לדרוש כחלוטו בכל שבוע סך

ומבקשים הנני לפי חקי האגודה מכל לשכה בלשכותיה אשר יפקיד אחיות זה בידה את תעודתו זאת כי תחברנה ותשענה בכל התמיכות אשר לו הזכות לקבל כפי האמור למעלה. כל הסכומים אשר ינתנו לידו או אשר ישלמו בידו תשלום הלשכה הזאת לפי חק. בן הנני מחלים מני כל חבר מחברי האגודה כי יאמר לקרב את אחיות זה באהרה ורעות. לחצירה הזאת תקופו עד יום 15/9/22 ש חר"ה אם לא יבטלו לפני זה.

ולאשר את כל האכיר בזה חתמנו את שמינו ובכתי חתום לשכת ירושלים הגמנה בפסג 878. יצחק בן יוסף 15/9/22 הרבי המזכיר

תעודת המסע הנ"ל תעלה נכחה לפי סעיף ה. סימן א. סק ד. בחור חקי האגודה.



חתימת יד האם בקבל התעודה

(העתק)

כל אח אשר לו תעודת מסע מקבל מכל לשכה בלשכות האגודה כל מיני תמיכה ועזרה כבעשה אשר לו הזכות לקבל לפי חקי לשכתו. בכל המסמך בתעודת המסע, ותלשכה אשר הוא חבר מחברה משלמת ללשכה שצורה לו כל הוצאות שרצוהו עליה אשר קבלה החשבון ממנה. (ראה חקי האגודה סק א. סימן א. סעיף נ"ו)

ment gives a very humble impression. The excerpt at the end of the document reads:

"Every brother holding a Traveling Credential shall receive from any Lodge of the Order all the help and practical assistance to which he is entitled by the laws of the Lodge, as indicated on the Traveling Credential. The Lodge to which he belongs, shall after due notification, reimburse all such expenses to its sister Lodge."

The humble language of the Credential seems to prove that the illustrated document was a first trial — one almost has the feeling that the issuer was not sure if his demands will be successful.

And successful it was! The English/Hebrew Credential (Figure 2) 295x225mm, shows this best. The language is more demanding, it is the language of a proven Fiscal Document. By 1922 the Turks were

long gone, the League of Nations had vested the Mandate in the country; banks however, still struggled out from under former Turkish repressions. Even the Barclay's Bank, the banker for the Mandate, was still a small bank in the Palestine of 1922. As one of the official languages of the country English was substituted for German on the new document, printed by Goldberg, Jerusalem. It is possible that the German/Hebrew 'Reise-schein' was printed in Palestine as well. Nobody was sure if the trial would prove successful and the printer chose not to disclose his name. Or was he afraid of repercussions by the Turkish Authorities?

It is interesting that nobody in B'nai B'rith circles in the USA heard of or saw such Traveling Credentials issued in Jerusalem. The issuance was restricted to Palestine, maybe to other parts of the former Turkish Empire where Jews were living.



# Eilat

BY SIMON GRIVER  
*World Zionist Press Service*

Eilat is enjoying an unprecedented economic boom. Israel's southern-most city and foremost winter resort is bursting at the seams with European and American sun worshippers and Israelis seeking tax free bargains.

Located on the Red Sea, Eilat has only four to six rainy days per year. Winter temperatures rarely drop below 70 degrees fahrenheit during the day and 50 degrees fahrenheit at night. The region is renowned for its coral reef, spectacular tropical marine life and bird migrations, and its beautiful warm sea.

"Survey after survey has shown that Eilat is the nearest destination to Europe that guarantees sunshine all year round," says Eilat's dynamic young mayor, Rafi Hochman. "So Eilat eliminates the element of uncertainty about the weather that Europeans must suffer even in the summer."

Eilat's summers, however, are likely to be too warm for people weaned on cooler climes, although the dry desert climate and lack of humidity does make it relatively comfortable. Summer temperatures rarely go below 104 degrees fahrenheit in the shade. Spring and autumn averages are around 86 degrees fahrenheit.

In the warmer months, many Israelis vacation. Part of the reason is the government's decision, three years ago, to abolish value added tax in the city, thus making goods and services about 15 percent cheaper in Eilat than the rest of Israel.



Despite its current boom town skyline, Eilat was a cluster of three mud huts known as Um Rashrash when the IDF conquered it in 1949 during Operation Uvdah, the concluding battle of the War of Independence. The Israeli flag was hoisted where Solomon had ruled a flourishing port several thousands years earlier.

In 1959, with a population of 6,000, Eilat became an autonomous municipality. Today, Eilat's 19,000 people are almost all employed in the tourist industry. Other industries have never taken root. Eilat Port, once Israel's only outlet to East Africa, the Far East and Australia lost most of its business when the signing of the peace treaty with Egypt opened the Suez Canal to Israeli shipping.

"The lifting of VAT," says Hochman, "was the first break we were ever given, and what a difference it has made. If we were given a rail link, which would make the port competitive again, and complete tax free status, we could become a major business center."

Furthermore, Hochman is still hoping the government will make good its promise to build a larger airport away from the city. Eilat airport is not large for jumbo jets, and its current site in the heart of the city consumes valuable real estate.

Eilat's 29 hotels (4,400 rooms, with a further 500 rooms under construction) provide the city with a lucrative livelihood. The turning point in the development of Eilat's tourist industry came with the involvement of British hotel magnate David Lewis.

His Isrotel company owns 1,000 rooms in Eilat, including the King Solomon Palace, Lagoon and Sport Hotels.

There are, of course, the golden beaches. Beneath the Red Sea itself, a 1,200 meter coral reef houses hundreds of unusual tropical fish of every conceivable shape, size and color. Because of this, Eilat is a popular diver's venue, and there are many diving schools. The reef and fish can also be appreciated from a glass bottom boat. The Coral World Observatory and Museum offers has a 70 foot circular reef containing 70 species of fish; a shark, ray and turtle pool, and an underwater observatory and a museum.

Here, some of nature's most bizarre creations thrill visitors. These include rocks with eyes and mouths that are in fact fish, clams that snap open and closed to devour their prey, and assorted sharks and octopi.

Nature lovers can also go birdwatching. In the spring and autumn, millions of birds stop at Eilat during the great migrations. During the spring of 1985, more than a million birds

of prey from 30 species were counted at the Eilat Bird-watching Center, as well as 400 kinds of sea birds and water fowl. Other fascinating wildlife can be seen at the Hai Bar Reserve, including rare desert animals that are close to extinction, such as the Arava Gazelle and the White Oryx. The reserve is a drive-round safari park with a zoo in the center containing rarely seen indigenous animals like the leopard.



Other sites worth visiting include the Pillars of Amram, red sandstone rocks carved by erosion, located 10 miles north of Eilat. Erosion also formed the huge crater at Timna Park. Easily accessible by car, this crater exposes a cross section of the geological strata of the region. Also at Timna, see the ancient copper mines and Egyptian temple at Ta'amar, as well as the 60-meter-high King Solomon's Pillars.



Also visit the Red Canyon in the Shani Valley, 22 miles north west of Eilat, with its red sandstone and limestone formations, the Zefahot Mountains to the west of the city, for a glorious view of Eilat.



**Eilat has recently undergone a massive hotel development around a man-made lagoon in order to accommodate the flow of tourists.**  
*WZPS photo by Richard Nowitz*

## Einstein Token

*by Peter S. Horvitz*



I have in my collection a parking lot token from the Albert Einstein Medical Center of York and Tabor Roads, Philadelphia, PA. This token is inscribed on the obverse EINSTEIN MED, with a five pointed star at the bottom. The reverse is blank. The token is struck in bronze and measures 19 millimeters.

This piece is of special interest to me for two reasons. I was born at this hospital, though at that time it was known as the Jewish Hospital. Secondly, my daughter, Désirée, was born at this hospital under its present name.

In 1982, I made inquiries at the hospital concerning the possible date of this token. The only person I could find who remembered the tokens told me that they had not been used "for quite some time."

This token was not included by Harry Flower in his article "Numismatic Tributes to Albert Einstein" in the January and February, 1987 issues of The Numismatist.

# A.I.N.A. Study Tour Medal, 1978

## 10th Annual Study Tour

The American Israel Numismatic Association, on its tenth tour to Israel in 1978, issued this medal to all participants of the tour. The medals were overstruck on the "Season's Greetings" token — reverse issued in 1978 by the Israel Government Coins and Medals Corporation, Ltd. The tour was March 16-30, 1978, the medal was issued March 22nd (See SG-15).

### OBVERSE

In the centre, the logo of A.I.N.A., surrounded by a geometric design, spreading to an inner circle. Curved above the design, "American Israel Numismatic Association." Lower right, the initials of the designer, "H.A." Around the outer rim, "Tenth Annual Study Tour to Israel, March 16-30, 1978."



### REVERSE

A dove with outspread wings; the tips of the wings and the feet fill the lower part of the rim in a fan-like pattern. In a continuous inscription around the rim the verse from Isaiah 43:6, "Bring back my sons from afar and my daughters from the ends of the earth," in raised stylized Hebrew letters. The English version of the verse fills the upper field except for the triangle between the body and the wings of the dove, where the Hebrew letter of "El Al" are engraved. (Identical to SM-42 obverse. The design was dedicated to El Al's 30th anniversary.)



Edge: plain

Designers: Obv: Howard Ahl  
Rev: Ben Shahn

Mint: Adam Cool, Brigantine, N.J.

| No.   | Metal       | Issue<br>Year | Diam.<br>mm. | Wt.<br>gm. | Final<br>Mintage |
|-------|-------------|---------------|--------------|------------|------------------|
| AM-12 | cupronickel | 1978          | 30           | 13         | 200              |

# A.I.N.A. Greater New York Convention, 1978

The American Israel Numismatic Association sponsors the Greater New York Coin Convention annually. On May 4-7, 1978, the convention issued this medal to all who attended the banquet May 6th. The medal was overstruck on the reverse of the "Season's Greetings" token issued by the Israel Government Coins and Medals Corp, Ltd. (Se SG-15).

## OBVERSE

In the centre, a view of the New York skyline, including the Twin Towers with the Brooklyn Bridge in the foreground. On the top rim, the initials, "G.N.Y.C.C." with the A.I.N.A. logo on the left. Below the logo, the initials of the designer, "H.A." On the bottom rim, "May 4-7, 1978."



## REVERSE

A dove with wings outspread; the tips of the wings and the feet fill the lower part of the rim in a fan-like pattern. In a continuous inscription around the rim the verse from Isaiah 43:6, "Bring back my sons from afar and my daughters from the ends of the earth," in raised stylized Hebrew letters. The English version of the verse fills the upper field except for the triangle between the body and the wings of the dove, where the Hebrew letters of "El Al" are engraved. (Identical to SM-42 obverse. The design was dedicated to El Al's 30th anniversary).



Edge: plain

Designers: Obv: Howard Ahl  
Rev: Ben Shahn

Mint: Adam Cool, Brigantine, N.J.

| No.   | Metal       | Issue<br>Year | Diam.<br>mm. | Wt.<br>gm. | Final<br>Mintage |
|-------|-------------|---------------|--------------|------------|------------------|
| AM-13 | cupronickel | 1978          | 30           | 13         | 200              |

# A.I.N.A. Greater New York Convention, 1978

## Forum Medal

The American Israel Numismatic Association issued this medal at the Educational Forum to all who attended. The forum was held in conjunction with the Greater New York Coin Convention, May 4-7, 1978. The medal was overstruck on the reverse of the "Season's Greetings" token issued by the Israel Government Coins and Medals Corporation, Ltd., in 1976. (See SG-13).

### OBVERSE

Around the rim, "Greater New York Coin Convention." Below, the date "May 4-7, 1978." On the lower left, the "Statue of Liberty" is depicted. On the right, the logo of A.I.N.A. Below, the initials of the designer, "H.A."



### REVERSE

In the centre, a stylized Star of David multiplying in silhouettes, as seen on the reverse of the "State of Israel Bonds," 25 Lirat, 1975. In raised letters around the rim in English, "Greetings from Israel," and in Hebrew, "And you shalt enjoy thy Festival."



Edge: plain

Designers: Obv: Howard Ahl  
Rev: Zvi Narkiss

Mint: Adam Cool, Brigantine, N.J.

| No.   | Metal       | Issue Year | Diam. mm. | Wt. gm. | Final Mintage |
|-------|-------------|------------|-----------|---------|---------------|
| AM-14 | cupronickel | 1978       | 30        | 12      | 200           |



# A.I.N.A.-Morris Bram Testimonial Dinner, 1978

The Israel Numismatic Societies of Greater New York area, held a Testimonial Dinner on July 8, 1978 to pay tribute to Morris Bram for his eleven years as president of A.I.N.A. Lena and Morris Bram were moving to Florida. The medal was presented to all attendees of the dinner. The medal was overstruck on the A.I.N.A. Membership Medal, 1978. (See AMM-6).

## OBVERSE

On the left, the emblem of A.I.N.A., modified with the words, "Org. 1967," on the bottom. In the centre, the legend, "July 8, 78 / The Big Apple / Will Miss / Lena & Morris / Bram / N.Y. — Fla." Below, the Hebrew date "5738." An apple is depicted in the centre, between "Will" and "Miss." The initials of the designer, "MW" on the bottom right rim.



## REVERSE

A dove with wings outspread; the tips of the wings and the feet fill the lower part of the rim in a fan-like pattern. In a continuous inscription around the rim the verse from Isaiah 43:6, "Bring back my sons from afar and my daughters from the ends of the earth," in raised stylized Hebrew letters. The English version of the verse fills the upper field except for the triangle between the body and the wings of the dove, where the Hebrew letters of "El Al" are engraved. (Identical to SM-42 Obverse and SG-15. The design was dedicated to El Al's 30th anniversary).



Edge: plain

Designers: Obv: Moe Weinschel  
Rev: Ben Shahn

Mint: Adam Cool, Brigantine, N.J.

| No.   | Metal       | Issue<br>Year | Diam.<br>mm. | Wt.<br>gm. | Final<br>Mintage |
|-------|-------------|---------------|--------------|------------|------------------|
| AM-15 | cupronickel | 1978          | 30           | 13         | 200              |



## **GREATER NEW YORK NUMISMATIC CONVENTION**

**Two Great Meetings In the Big Apple**

**SPRING:**

First Weekend  
in May!



**FALL:**

Weekend after  
Labor Day!

### **FEATURING:**

*3 Auctions — Stack's — 3 Days*

*Big Ancients Auction and Medals — Exonumia*

*Dealers in U.S., — Foreign, Ancients Arcade,  
Medals — Exonumia Hall.*

*Special Rates at Park Central Hotel*

**For Information:**

**MOE WEINSCHEL**

**Convention Coordinator**

**P.O. Box 277, Rockaway Park, NY 11694**

**(718) 634-9266**

# Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019  
(212) 582-2580

*America's Oldest and Largest Rare Coin Dealer*